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The American Friend

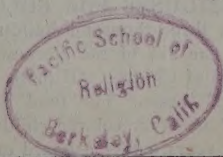
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Creative Imagination

TAKEN as a whole the parables of Jesus are models of literary art. They permit no byplay or empty adornment. Their oblique appeals exhibit the wisdom and affection, the truth and honor, the independence and integrity of the supreme Teacher. Common objects like a passing cloud or a wayside flower sufficed to evoke from him subliminal depths of divine beauty and truth which no received creed has since expressed. What he had been told by his blessed Mother during the preparatory years of Nazareth, the sights and scenes he had witnessed in the hill country of Galilee, the habits and pursuits of its people reappear in new and fuller forms in the parables. But stronger and more elevated forces vibrate in them than either material phenomena or intellectual gifts can explain. At their height they tell us of speechless things which enlighten the mind to move the heart. Historical and didactic narratives are eclipsed by these parabolic outpourings of imagination. Their emphasis upon individual action, such as their insistence that each soul shall enter the strait gateway to God, is balanced by an equal emphasis upon the oneness of the fraternity thus admitted; a oneness more vital and compact than that known to any other organization. Their delineations of this commonwealth of faith and love, a Superstate oblivious to political and racial separatisms, were struck off in a rapid series of images which do not lend themselves to analysis. Their exhaustless resources of rebuke and consolation, of counsel and guidance, have been extolled by all believers during the past twenty centuries. Such treasures could not be squandered upon the careless and the prejudiced. It was the urgency of his mission, not contempt for the wilful depravity of those who refused to heed him, which prevented our Lord from giving that which was holy to the dogs and casting his pearls before swine.—S. PARKES CADMAN, in "Imagination and Religion."



ON THE HORIZON OF THE CHRISTIAN CHURCH

BIBLE SCHOOL OF THEOLOGY

The Winona Lake Bible School of Theology will open its annual season on Thursday, July 15, with an address to be given by Dr. J. A. Huffman, Dean of Marion School of Theology. This address will be given at 2:30 in the afternoon. On the following day, Friday, the first semester will open. Note the personnel of the faculty, its general strength, its scholarship, the strongest teachers our Theological Seminaries can offer. This is the only institution of the kind in the country. The faculty is represented by the most outstanding scholars from the various Theological Seminaries in the land. President M. G. Kyle's course in Biblical Archeology alone will be worth the effort of the course. He shows us how eloquently the voice of the monuments and buried ruins speak of the truth of Christianity. He comes this year fresh and straight from an expedition in Bible lands and brings with him some startling revelations from the long buried "Book Town" of Kirjath Sepher of Palestine. His first engagement is with the Winona Lake Bible School of Theology and he will teach through the entire course of two semesters.

INTERNATIONAL PEACE CONFERENCE

These conferences were initiated by a Frenchman, Marc Sangnier soon after the war, the one planned for August, 1926, being the sixth. Marc Sangnier is the foremost peace advocate in France. He is interested in the question, not from the economic or political, but from the moral standpoint. The first conference was between French and Germans. In 1926, it is planned to give over the whole month of August to the Conference at Bierville, a French village about 30 miles from Paris. An old chateau, a hostel, an inn, camping grounds with tents and other equipment supplied by the War Department, constitute the physical equipment. M. Painleve has been instrumental in getting the War Ministry to offer tents, camp kitchens, and other equipment for the Conference. On the 1st of

May, over 400 applications has been received. During the first week, there will be official receptions on the part of the Mayor and townspeople, and visits to the towns of Le Havre, Rouen, and Paris. During the second week, courses of lectures have been arranged in English, French, and German. Plays and recitations are to be given in the open-air theatre, and a special effort made to mingle with the townspeople. During the third week, the main point for discussion in lectures, public meetings, etc., will be, "Peace through the Youth Movement." During the fourth week, lectures and addresses and group meetings will be continued, combined with tramps and motor trips to Versailles, Chartres and other nearby places. This is a very worth while Peace Movement, and one which should appeal to all those who are interested in developing Peace sentiment in France and international friendship between the Western European peoples.

FOURTEEN PASTORS CONSIDER EVANGELISM

A few days ago fourteen pastors representing (supposedly) some of the most soundly evangelical churches of a certain great city were together. They were asked how many of them (or their churches) were conducting open air services during the summer, and only two hands went up! And yet all were professed followers of the great open air Preacher of Galilee! Two following his example—twelve apparently indifferent! Most of them preach to a mere handful of people on the inside, while on the outside the surging throngs pass ceaselessly by, apparently unmindful of any obligation to God or of their own spiritual welfare. And who cares very much? Would Jesus care? Would he wait complacently inside some little church and expect the people to come in? If God had waited until the world asked for Christ, would he not be waiting still? If Jesus had waited until the multitudes came to him, would they ever have come? *He went to them.* The open air season is not yet over. Many weeks remain. What an opportunity for every evangelical church in America to fill these remaining weeks with such a campaign of thoroughly sound open-air evangelism—lifting up Christ as the "Lamb of God that taketh away the sin of the world"—as would draw thousands upon thousands to receive him as Saviour and Lord! Pray for the speedy evangelization of every community in America and for world-wide evangelization! Pray that you yourself may be revived; also pray for church-wide revival!

LINGUISTIC FACILITY AMONG CHINESE

An audience of native-born Americans able to understand a lecture by a Chinese in his native tongue would be as much of a novelty in this country as the proverbial hen's teeth. But in China, Sir Arthur Yapp, general secretary of the British Young Men's Christian Association, was able to speak in English without the aid of an interpreter to all but two native audiences, he told a staff conference of National Council foreign work secretaries at Silver Bay-on-Lake George, N. Y. "Youth is on the move in the Far East," he said. Sir Arthur complimented American Y. M. C. A. secretaries abroad on being "wise enough to subordinate themselves to the good of the cause," serving as counselors rather than directors and turning over the management of foreign associations as soon as possible to native secretaries and laymen.

SCHOOL HOUSES FOR COLORED CHILDREN

No less than three thousand buildings have been erected in the South with the aid of the Rosenwald Fund, established by Julius Rosenwald of Chicago. Of these, 2889 are school buildings, and 111 teachers' homes. The fund is used as a stimulus for building school houses for colored children. It has been in operation about eight years, under a board of southern managers, who make allotments to the various states through their departments of education.

Forty-nine

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RICHMOND, INDIANA

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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To Friends Everywhere

London Yearly Meeting Epistle

IT was natural that the thought of Yearly Meeting should be influenced by the Industrial Crisis. We have rejoiced in the ending of the General Strike, in the good temper and helpfulness so generally shown while it lasted, in the widespread response to the call for prayer, and the appeal for a righteous settlement united in by the different religious bodies. Whatever be our view with regard to the strike as an industrial method, we have been impressed with the comradeship and willingness to bear one another's burdens which it revealed.

The continuance of the deadlock in the Mining Industry has reminded us that many acute industrial problems remain. We have had with us both mine-owners and miners who have told us of the complexity of the issue; and we have been stirred to sympathy with many of the workers in their privations. We are ashamed to think that it needed so great an upheaval to bring home to us the conditions of life of those who minister to our common needs—conditions in which we have acquiesced. This acquiescence involves a share of responsibility for the outbreak of strife in industry.

During our gatherings many different views have been frankly expressed, but we have been at one in seeking the will of God. In that search views were enlarged, and their diversity helped to fill in details of our vision of God's great purpose. In the world around us we see men divided into opposing camps by gulfs across which there seem to be no bridges. If men can be persuaded to look away from their differences, and catch a glimpse of a larger life, they will be able to unite the good in each group for the working out of a common purpose. Is not this what Jesus meant by seeking the Kingdom?

But how to bring to men a vision of the Kingdom?

Jesus came and lived with men, entering into their lives, transforming men by his appeal to their best selves. There came a time when this appeal failed; men did not respond. Nothing remained but to stand faithful to his appeal even though they rejected it, and suffering death in unchanging love to carry his witness forward. In the life and death of Jesus we see God—see Him appealing to men to walk His way of love, and whilst they are blind to it, suffering for and with them, bearing with them injustice and oppression, knowing that love alone will win out in the end.

Are we thinking of the need for transformation in individual lives; in industrial conditions; in international relations? The way of love is the one sure path, and we are called to follow it. Once grasp the love of God as Jesus shows it to us and it will become the motive

power for our work and the foundation upon which we rest. Once grasp the outlook on men which Jesus had, and the way of the Cross will be seen to be not only something in the past, but a way of vision in which we are to join now. Only if we are willing to follow the way of Jesus whatever it may involve for ourselves or for our Society, have we the right to say that His way is the solution of the world's problems.

This ideal is high, but Jesus called men to begin to work it out at once, wherever they were.

With these thoughts in our minds we turn to face the innumerable claims upon our time and money, our thought, our labour and our love. We have heard once more the call to service in our own country and in all parts of the world. We have fresh evidence that the Spirit of Jesus Christ is transforming human lives, healing bitterness and strife, sweeping away injustice and oppression, bridging the gulf between man and man, widening our vision of the oneness of life.

In the power of that Spirit we must go forward together sharing in this Divine effort, this reaching out of God to men.

The call is one, whatever the field.

The end is one, the Kingdom of Heaven.

He who calls us is God, the one Father of men.

ROGER CLARK, Clerk.

Whit-monday brought, as might be expected, the largest attendances to the sessions, and the grave industrial crisis of the nation occupied both sittings, the subject eventually occupying a large share of the following morning as well. The voices of men and women from the mine and the factory were interspersed with expression from those who have less personal share in "industry." The acquiescence of the Churches in the present Social Order has alienated the great masses of our wage-earning brethren; yet there was a wonderful response to the sympathetic utterance of the Archbishop and others in the recent crisis. The chasm might be bridged, but the Church must realize the vision of the Kingdom as including the opportunity of a full life for everyone, that industry is a coöperation for the supply of the needs of all. Several speakers emphasized that there is a readiness to listen to Friends as more sympathetic than other religious bodies. The Elders reported Sunday's meetings in and around south Lancashire as times of spiritual uplift and happy fellowship. Eighty Friends were specially "told off" as visitors, but many others accompanied them. It was a great event for some of the small meetings.—*The Friend* (London).

For All Peace Organizations

Harmony Committee Recommends Program

A "Harmony Program" for the peace makers of the country has been announced by the World Alliance for International Friendship Through the Churches. "It is no secret," says Dr. Henry A. Atkinson, General Secretary of the World Alliance, in making this announcement, "that the friends of peace in the United States are so divided in opinion as to program that the efforts of one group almost completely nullify the efforts of another. It is of supreme importance, therefore, that the peace groups should establish peace among themselves."

"The World Alliance for International Friendship Through the Churches undertook the task of bringing together leaders of the various schools of thought for the purpose of finding an agreement if possible. The Alliance took the initiative in this matter because it has expanded its program and its leadership to include the total religious life of the country and in carrying out its program has established a Speakers' Bureau to serve the whole nation. The meeting was held, June 10-11, at the Chicago Beach Hotel and was attended by almost a hundred delegates—representative of all the churches and the principal peace societies. There was a wide divergence of opinion, which was emphasized as the proceedings began. A Committee was appointed to make a report on a possible "Harmony Program. That is, they were to take all the ideas and points of view and formulate a series of propositions to which all might give assent."

After a prolonged meeting this Harmony Committee agreed unanimously upon the program, which is now being recommended to all the peace organizations in the country as a basis for future work. The program urges the "outlawry of war"—making war a crime under international law—as the unifying purpose and dominating motive of all peace groups. It favors membership of the United States in the Permanent Court of International Justice "under satisfactory conditions," but recommends that America "be prepared through education and organization" to take a larger part in international coöperation. It urges the Government of the United States to participate in the extension of arbitration agreements and allied forms of peaceful settlements among European countries. It recognizes the League of Nations as the only existing world organization furnishing "a pacific substitute for the war system," and expresses the opinion that the United States should study ways and means by which it can coöperate more effectively in the activities of the League. It advocates taking "practical steps" to reduce armaments. It opposes "any tendencies which put undue emphasis on militarism in education," particularly compulsory military training in public schools and colleges, except those institutions established specifically for military education.

The program, in full, follows:

"The friends of international peace are increasing. The forces for peace are growing. Yet the peace movement never faced a more critical situation. Its urgent need at this hour is for unity of principles and coördination of programs. Lack of harmony may cause irreparable loss in this our greatest social and moral crusade. We therefore commend the World Alliance for calling this conference to promote a more coherent attitude of the advocates of peace.

"We recognize that the approaches to a warless world are varied. We are still in the process of finding the most feasible paths to peace. We do not desire to be dogmatic as to details of policy, but the danger of drifting into war situations is so obvious, the silent forces which lead to international crisis are so subtle, the delay of constructive action is so disheartening that we summon the proponents of peace to a sympathetic understanding of differing programs and to a united advance on certain great essentials.

"We believe that the churches and other religious organizations

have in the Peace Movement a most searching test of their own foundations and the most challenging opportunity of their history. Religious groups must translate their ideals of a warless world into effective action through intelligent understanding of the political, social and economic problems facing the nations, and through support of practical measures to ensure international coöperation and justice.

"We believe that the promotion of present day international peace is a supremely important function of present day citizenship and statesmanship. We deprecate all intolerance which tends to limit the freedom of speech in the discussion of matters so vital to this country.

First, we believe that war should no longer be used for the settlement of controversies between nations. Without questioning the right of self-defence as inherent and inalienable for all individuals and nations, we believe that a combined and frontal attack for the overthrow of the war system, which is force and violence, by making war a crime under the law of nations, should be the unifying purpose and dominating motive of all peace groups. We recognize the need of embodying this outlawry of war in a progressive codification of international law.

Second, we believe that the ultimate membership of the United States in the Permanent Court of International Justice under satisfactory conditions will be one of the immediately practicable steps in the direction of coöperation for the settling of disputes between nations on the basis of law instead of war. To stop at this stage, however, would be to fall short of the necessary coöperation which can give effect to the sincere efforts of those nations now striving for the adoption of peaceful methods through the League of Nations, the Locarno Pact, arbitration treaties and affirmative jurisdiction of the World Court. If you are to make effective this important step, we must be prepared through education and organization to enlarge the field of common endeavor.

Third, we rejoice in the rapid extension of arbitration agreements and allied forms of peaceful settlement among European countries. We call attention to the extent and importance of this movement by which more than one nation has agreed to submit every possible case of international dispute to its appropriate tribunal, not even reserving questions of national honor and vital interest. We would urge the government of the United States to participate in this movement to the end that it may resume its place among the leaders in this important field of war prevention.

Fourth, we believe that some form of world organization is necessary as a pacific substitute for the war system. We recognize the League of Nations as the only such organization. We rejoice that its great services in the fields of humanitarian endeavor have enlisted the coöperation of our own country. We believe that this country should study the ways and means by which we can coöperate more effectively in the activities of the League of Nations for world peace.

Fifth, we believe that practical steps should be taken to reduce armaments. This reduction should be progressive in order to keep pace with changing international situations. It should be made by successive international agreements through conferences to be called at definitely recurring intervals. Since this reduction and limitation of armament applies primarily to the established military, air and naval forces, it still leaves unsolved the further question of the potential armaments in chemical or industrial development. In this field, which is a vital element in national security, there is no known effective device for disarmament, by reduction or limitation, which does not strike at legitimate peace enterprises. The only way to eliminate this potential menace is to eliminate the war system itself.

Sixth, we believe that in the case of war between states which

have accepted tests of aggression as applying between themselves, the United States should not so interpret its neutral rights of private trade in munitions of war as to become the accomplice of an aggressor, self-confessed by the violation of its own covenants.

Seventh, while fully appreciating the expediency of maintaining an adequate military and naval defence so long as the war system lasts, we are opposed to any tendencies which put undue emphasis on militarism in education. In particular, we oppose compulsory military training in public schools, colleges and universities, except in institutions established for the specific purpose of military education.

Eighth, we believe that immediate and specific measures for peace must be supplemented and safeguarded by a process of education. We commend the organizations which have set themselves to this task. We are particularly gratified that the churches of America have undertaken in the recent Study Conference at Washington to formulate courses of study in peace education. We summon our schools and colleges, our civic and fraternal societies, our pulpit, our press, our theatre and other agencies of public opinion to enlist more earnestly in this campaign of education. To this end we dedicate ourselves anew."

The Holy Land Pilgrimage

OUTWARD BOUND

ON no tour will the traveler meet more interesting fellow-passengers than on a trip to the Holy Land. They are of every kind, and they are traveling for many purposes—but the very variety of their purposes is part of the charm of the association.

There by the rail, looking out over the softly rolling evening sea, stands an elderly minister of Christ. His trip is the gift of his flock back home. By their contributions to his trip they have tried to express in some degree their appreciation of his long and untiring service. He is thinking of the spiritual message he can take back. He feels excitement running through his veins. He looks up at the stars that stood above Bethlehem. The years fall away and he experiences again the first enthusiasm of his early ministry.

Round and round the decks walks a Chicago banker. Every day he walks three miles. He jokes with acquaintances who sit lazily in their deck chairs. None of his employees or fellow bankers in Chicago would recognize him now. The air and the change have renewed his appetite and given him a new interest in just living. He has forgotten the cares of his office and has given himself up to pleasure. He stops when his walk has been completed and talks with a bishop. They argue about this and that—not so much because they disagree as because they enjoy argument. The air is warm and mellow. They feel the joy of sitting in the sunshine, like two well-fed philosophers, talking. They join in calling out reproaches to the San Francisco lawyer who has just come on deck, having slept late. Pretty soon all three are together, debating the day's radio news, received on the ship that morning.

In the evening, after coffee in the lounge, these three walk out on the moonlit deck and in the intimacy of the strange friendship that forms on shipboard they tell each other why they came. And it develops that in their secret hearts they are all seeking something more than pleasure. The banker and the lawyer came for the trip, they have said, but why did they choose the Holy Land?

"This is my third tour," the banker confides as he listens to the water swishing past the side of the ship, "and I don't expect it to be my last. There is something about the Holy Land that refreshes me. It is old. It is hallowed. In it happened all the events which my mother used to read about to me when I was a boy. It helps me to see life and things from God's viewpoint instead of man's."

Unexpected words from a calculating financier—but neither the lawyer nor the bishop feels them strange. His words have expressed what was in their hearts too.

There are young people on the boat. Two young women are school teachers. There is another woman who sits all day in her deck chair and talks seldom to anyone. Few know it, but she is a

novelist. She has recently made a comfortable sum from a successful book and she is going to the Holy Land to rest up from her work. She is planning another book too. It is to be the biblical story of Ruth. One day when thoughts were filling her head she talked with one of her fellow passengers, a merchant, for two hours. He was a shoe manufacturer from Binghamton, New York. Together they threshed out the significance of her story without realizing it. The cloak of reserve slipped away from them and they talked freely. They discussed things of the spirit. "A great writer not only tells you things but he makes you feel their significance," the merchant remarks. "I once had a Sunday school teacher who had been to the Holy Land and he not only told me the stories of the Bible but he made me feel their atmosphere. They couldn't keep me from school as long as I had him for a teacher. I am going over now to see those scenes for myself."

A pilgrimage brings together people of every walk of life. Like the characters in Chaucer's *Canterbury Tales* they come from every class. There are ministers, teachers, men and women from commercial life, and artists. Up near the bow constantly watching the endless procession of waves which approach and fall away behind stands a famous illustrator. Time and again he walks away only to return to that fascinating sight. He is going to Jerusalem to make sketches for a magazine. In the salon at night a young engineer and his wife sit listening to the music. They have been married only a short time. Not far away a group of young men and girls are playing cards. They are teachers and have met each other on the boat.

To run through the list of types and varieties of people the traveler meets on a Holy Land tour would take a long time. Somehow they are all interesting. They are not wealthy and exclusive travelers. They are not bored globe trotters. They are all pilgrims in the sense that they are seeking something fine, something significant, something spiritual. They are not somber by any means. They are joyous with anticipation and expectation. But the fact that they are journeying to the shrine of three great religions—and the birthplace of Christianity—brings them close to life. There is a lack of superficiality. Some enveloping spirit makes them distinctly human beings and "folks."

(Copyright 1926 by Church Touring Guild).

"Given" by the Spirit

An Editorial from *The Churchman*, Leading Journal of the Episcopal Church in America.

IT happened one Sunday—or "First Day," as they call it—that we were visiting some friends who are Quakers. They asked us if we preferred to attend our own Church, or if we would go with them to Friends Meeting. We accompanied them. There was no meeting-house in the place, which was a college town; Friends Meeting was held in a room in one of the college buildings. This building was situated on a hill. The time of year was spring; all the windows of the meeting room looked out upon trees, some "new green," with leaves; some pink, some white, with blossoms.

As we took the place indicated to us in the "circle," we looked out, thinking that, what with the location, and the nature of a Friends Meeting, there would be complete silence, and that we should be able, as the Greeks used to say, to "listen" to it. And this was the case, so far as the room was concerned: there was not a sound. From outside, however, came "little sounds:" birds, the wind, far-off church bells. But, even so, it was very quiet: still. Everyone was waiting: in perfect confidence—the Spirit had "bidden" them before, and would again.

And then, after rather a long time, one and another and another "spoke." We knew them all: rather well, too. We had often heard them speak, on other occasions. But they were different, now. One spoke about prayer: we remember yet what he said, and often think of it. It was a memorable utterance. Another spoke on love. We remember what she said, too. Another spoke of the patience of God. That utterance we remember, also. Indeed, we

remember what each and every one of those members of the Friends Meeting said: better than anything else that we have ever heard any of them say.

Of course, when we mentioned this to our friends who took us to the room on the hill, as we did long afterward, they said that the reason was that what was said was "given" by the Spirit. Which we believe.

And this brings us to what we would say now, as Whitsunday draws near. Namely: that the only memorable utterances are those that are "given" by the Spirit. The account of what happened when the Spirit came upon the first Christians is familiar indeed to everyone.

When the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

We all accept this without question, however we interpret it. We are certain, absolutely certain, that it really happened: they did speak as they had never spoken before. And the "devout" understood them.

This brings us to another and essential fact: the state of those who hear. It is not sufficient that men should be filled with the Holy Ghost and speak: their listeners must be able not only to hear but to apprehend. Do they always? We think not.

The reason is plain: they are not in the "circle;" they are not "waiting." They are thinking about something else; they are not expecting anything from those around them.

Perhaps, if we could all be more peaceful in our hearts, more quiet in our minds, more still in our souls—we might hear more of the "wonderful works of God" from those who speak as the Spirit gives them utterance. And further: it might possibly come to pass that the Spirit might "bid" us say a word, perhaps, "with other tongues:" something better than anyone has yet heard us say. Surely heaven is a place in which there is no speech nor language except as the Spirit "gives" that which is said. But earth might be more like that than it is—much more.

Religion and Dramatic Art

BY EDITH WYNNE MATTHISON

AMONG the many inspired and inspiring phrases that Christianity owes to the noble singers of old Israel, is that which speaks of the beauty of holiness. And it has well been said by someone with a turn for subtlety, that of equal value is the holiness of beauty. If the one represents the Saint, at his highest moment of self-surrender, worship, contemplation; the other represents the Artist, at his highest moment, namely of creation.

Probably the union of both yields that Perfection in whose image we are commanded to be perfect. Certainly, their divorce has always spelt disaster. For it must be admitted that religion without art can become banal, if not positively blasphemous; whilst art without religion, can sometimes become bestial.

It is, therefore, with much joy, I am sure, that all of us welcome this revival of the ancient fellowship between religion and art—specifically, of course, dramatic art. It joins us once more with Aeschylus, Sophocles, Euripides, and the mighty religious playwrights of that glory which was Greece; with the sacred songs and dancings, the inspired merry-makings of David and the chosen people; with the Catholic mysteries, miracles, moralities of those dark ages that gave us Dante, St. Thomas Aquinas, Chartres Cathedral. Nay, more, it connects us with Shakespeare, Goethe, Bernard Shaw—all passionately religious, preachers even, didactic pulpiteres, all three of them.

Religion means more than saving your own individual soul. It means science, philosophy, social order, internationalism, and the

salvation to be found therein also. And these things, when found, have to be manifested, said, expressed fitly. They call for art, be it the art of preaching or of play-acting. Yes, art needs religion, as religion needs art, or both perish.

Art needs religion, illumination, blessing, the grace whereby to live. Without religion, art degenerates into mere aestheticism, meaningless battering of the air, a deadly foaming of destructive and ungovernable desires.

It is not, perhaps, my province, in this venerable company of varied religious faiths, to point out exactly where religion is in need of art. Yet, as a layman, sincerely and humbly reverent towards all forms of religion represented here, I should like to say this.

Art on the whole, for all her sins, has stood for human fellowship. She has united classes, races, creeds in universal brotherhood. May we not hope, therefore, that we may see the beginning of a new love among us? Not a new toleration—anyone can be tolerant—a new love. Then, perhaps, in this union of religion and art, that we are celebrating here, we may be permitted to discern the secret of our brotherhood—namely, the Eternal Fatherhood that is the common inheritance of us all.

Washington, D. C.

Man Is Man

BY E. STANLEY JONES

"Oh, East is East and West is West,
And never the twain shall meet."
So spake a son of man—and erred!

Oh, man is man, and man with man shall meet;
So taught the Son of Man, and at his feet
Bade us there learn the worth of human worth;
To see the man apart from race and birth;

To find in Aryan pale and Aryan brown,
In Mongol and in sun-blackened African,
The oneness of humanity—the same
God-touched, aspiring, worthwhile soul of man.

Boast not, Oh Aryan pale o'er Aryan brown,
Of greatness not in thee—'tis in the gift!
For, once, a nail-pierced Hand of Asia touched
Thy life and grants thee now his gracious lift.

Beware lest, in the roll of judging years,
That Hand, withdrawn from thee through pride of race,
May touch to power those races now despised,
And grant to them thy forfeit, power and place.

The Master bids thee lose thy petty self
In service, and thy help to brothers give;
And thou shalt truly find thyself again.
'Twill be thy gain, and others, too, shall live.

Thus freed from tribal mind and attitude,
Thy Christianed soul, with self renounced, shalt find
A larger, richer self of brotherhood;
Since, with Christ, it has the Kingdom mind;

A Kingdom where there is no East or West.
There are no walls dividing clan from clan;
But Brotherhood as wide as humankind,
And with a King who is the Son of Man.

Oh, man is man, and man with man shall meet,
So speaks the Son of Man. O Master, shamed,
But learning, sit we here—here at thy feet.

—The Bengal Tiger.

Knee Deep in Iowa

An Editorial Letter

Oskaloosa, June 23. How greatly do the times and the seasons mould our impressions "of the mighty ocean and the pleasant land!" This pleasant land of Iowa we have beheld the first of September when we could hardly see it for the corn. Last March we saw it at that rather dubious stage of the year when winter has barely let go and spring is a deferred hope. Perhaps that colored our impressions somewhat mournfully, though Iowa friends were kind enough to say our published observations were fair and true. But Iowa in June! That's something different again. From Davenport to Grinnell and from Grinnell to Oskaloosa we have ridden today and we are so enthusiastic over what our eyes have feasted upon that we must write before we sleep.

To do the subject justice we should need the eloquence which characterized Senator John J. Ingalls' immortal tribute to grass. And it would be in order here for it is grass, lush, insistent, friendly grass that has wrought the change in the landscape, aided of course by the green that's "got back in the trees." There were melancholy days in November—and March—but hope springs eternal when the grass comes back again. Then Iowa should be big with hope these June days.

A few fleeting, late-afternoon observations from a car window: a lovely, entrancing (we really shouldn't double up the adjectives this way for there aren't enough to last) landscape of rolling verdure; fat, sleek herds of cattle on a thousand fields and uplands; farmers riding cultivators over rich, black fields of somewhat belated corn; full-blown hollyhocks in a fence row, the first we've seen this season—fine! A pungent aroma emanating from a certain species of the cat family—not so good! A farmer and his wife milking cows in the barnyard; a tree blood-red with cherries, burnished by the setting sun; a bunch of prospective porkers taking nourishment with a gusto that reminds us that hogs is hogs; a man on a calico horse galloping exultantly across a pasture field—how we envy him! A zig zag serpentine of trees following the course of an indolent creek; a pale moon of beaten silver—the same one we have in Indiana; villages which looked naked and unashamed in March, now clothed becomingly with shade trees; at the left, finally, the familiar campus of Penn College; and the brakeman opens the door and shouts "Oskielooie!"

Lester Perisho was at the station, hoping to meet his sister from Marshalltown. We sorrowed with him that she didn't come but we were glad he went to meet her! Lester has a good eye for a friend in need and promptly hauled us bag and baggage out to the College.

Here we find that with the exception of

Rodman Booth of New Bedford, Massachusetts, we are the first "Young Friend" to arrive for the Conference. Elizabeth Marsh, Young Friends Secretary and General Conference Manager, who left Richmond twelve hours ahead of us, has not arrived but has evidently been beating up the highways and hedges en route for conference attenders. A telegram has come saying she will arrive late tonight with twelve proteges in tow. I. W. Cook, Frances Andrews and others are scurrying around, arranging advance emergency quarters and making up a reception committee.

The expression "advance emergency quarters," is explained by the fact that there is now in session on the campus a school of methods in religious education, under state association auspices, attended by some two hundred young people from this section of Iowa. It closes on Friday, the 25th, exactly as the Young Friends Conference opens, the result being that we advance arrivals for the Conference tax the dormitory facilities for a day or so.

It's a striking kind of religious education that seems to be in progress on the campus tonight. We walked out alone a little while ago and noticed young people, groping about mysteriously, singly or in twos and threes, peering into dark places or appearing like phantoms from the shadows of the shrubbery. A few times we were approached half-expectantly, only to be passed by as not belonging to the fraternity of the quest. Finally, however, two maidens, not wishing to leave any stone unturned, came up and put squarely to us the talismanic question of the hour: "On your honor, have you got the bacon?" We had reluctantly to reply in the negative, though we had seen some excellent prospects in the afternoon. Evidently the bacon has been found, for as we write, we hear the shouts of gastronomic approval around the campus campfire, the climax of the evening's recreational festivities.

We retire, expecting to be aroused sometime in the wee small hours, by the arrival of Elizabeth Marsh's entourage, two or three of whom are to occupy the other cots in my room.

June 24: We awoke to find no other occupants of our pleasant quarters. On going down to breakfast we learn that the reception committee met the train around midnight, with three machines. When the train came in, the reception committee exclaimed, "Here is Elizabeth, but where are the twelve?" Other passengers alighting were a woman with a birdcage and a decrepit Negro leaning on a cane. Well, at any rate, there was an auto apiece! Lack of punctuation marks sometimes makes telegrams read fearfully and wonderfully. Who will say, however, that the Young Friends Sec-

retary was not entitled to the impressive reception accorded her?

The young people attending the school of methods are divided into groups bearing the names of Indian tribes. A meeting of the Sioux tribe was announced at the breakfast hour. It struck us as a coincidence. Today marks the 50th anniversary of the Custer massacre at the hands of the Sioux Indians. The event is being signalized by a friendly reunion of Indians and whites on the scene of the battle on the little Big Horn river in Montana.

A bright June morning reveals new beauties in campus and town—beauties of nature, we mean. Eva Rae Marshall leads Rodman Booth and the writer on a sight-seeing walk about Oskaloosa, along pleasant, tree-bordered streets.

On our return to the campus we meet up with some of the Penn notables, including President McGrew, Vice President McCracken, I. W. Cook, Charles Whitely, and various members of the Faculty. It wasn't long before we drifted into what to us, was an extremely interesting discussion of the political situation with Dr. McCracken and Professor F. S. Stanley, state senator from this county. Having been extremely interested in the recent Iowa primaries we were eager to get the point of view of our friends. As an economist, Dr. McCracken was very quick to characterize the political philosophy represented by the Administration as antiquated, 17th century Mercantilism, inimical to the interests of the agricultural West. Turning to Senator Stanley, we asked him bluntly if he is going to vote for Smith Brookhart for United States Senator. Did we get a direct answer? We did not—which proves that the Professor has indeed become a politician! He did commit himself so far as to say he is confident Brookhart will be elected.

While Iowa is acting just now as the spokesman of protest against eastern indifference to agricultural interests, it but voices a very general and growing sentiment. "The East's West," is the title of a significant editorial in this morning's issue of the *Des Moines Register*. It quotes a speech made by Democratic Senator Bruce of Maryland in which he flouts the fallacies of the West and says it has already had too much done for it by the Government. The *Register* says that the 'gist of the Bruce idea is that the West is made up of simple folks, having no doubt some of the homely qualities, but that by no possibility could a political or economic idea originating there or getting a following there, be other than quack. The country is well governed so long as the East governs it. Senator Bruce, although a Democrat, is a representative of the new and industrial South and is as pure an eastern industrialist in his point of view as any Republican. Does it mean that political party lines in this country will more and more be succeeded by sectional ones?

It is a distinct satisfaction, by the way,

to have access daily for a while to such a liberal minded paper as the *Register*, which we have greatly appreciated for some time. It is one journal that speaks consistently and often against the military preparedness hysteria. Yesterday we found a forthright editorial in the *Des Moines Tribune* against militarizing this country. Economic imperialism and military preparedness go hand in hand and the Iowa spirit as breathed by the *Register* protests against both.

LETTERS IN THE MAIL

I have just returned from the East where I had the privilege of fellowship with Baltimore, Philadelphia, and New England Friends.

But it is the situation to which I return and not the Friends from whom I have so recently parted that stirs me to write these words. Among the many letters which were waiting for me were two communications from two of our mission fields. Both letters tell of work which has been projected for the summer. Repairs have to be made to make school rooms ready for occupancy in the fall. Missionaries and native workers now in the employ of the Board and the Mission on the field have to receive their regular allowances—or face great financial embarrassment. Neither letter registers complaint nor bitterness of spirit. But both letters remind one again of the oft repeated statement that it requires a regular monthly income of some \$8,000.00 to carry on the work of the Foreign Board.

WHAT SHALL BE DONE?

The treasurer's report shows that for April Friends gave \$1,627.61 for the work of the Foreign Board and for May \$3,100.70. These figures answer fully the question as to why larger amounts have not been sent to the fields. In an attempt to meet the need, the Board has temporarily borrowed \$6,000.00 from the bank.

Some one writing recently urged Friends to give for equalization. One who faces living situations is little concerned about the mechanics of the small sums which have come to hand. But one who faces squarely the dire needs of those of our own members who have been sent forth to represent the home church abroad, is brought under a definite concern that the whole church shall be baptized into such a living experience of Christ that to give generously, gladly and systematically shall become a fixed habit.

A review by another denomination of its benevolences has brought to light the startling fact that not more than thirty per cent of those comprising the denomination are supporting their benevolent activities.

We have no way of knowing definitely what per cent of Friends are giving to the benevolences of the church. We hope the per cent is larger than that just referred to. But the meagerness of the Foreign Board's receipts for April and May gives one little ground for complacency and satisfaction.

We have organization a plenty in our Yearly Meetings. Most of our local meet-

HEALING FOR THE SICK IN AFRICA

Kaimosi Hospital Ministers to Physical and Spiritual Need Increasingly

Civilization advances in Africa! A few days ago I reduced the dislocated hip of a native who was in a motor-truck accident; the truck being owned and operated by natives. The natives do not yet understand why it is impossible to turn a sharp corner at full speed. Without medical attention the victim of this accident would have been a cripple for life. He remained at home for two weeks before coming to the hospital, during which time his leg had been gashed with a knife in numerous places, this being the native method of treatment.

There has been an unusual amount of sickness among the missionaries and other white people, so it has taken considerable time and necessitated much travel over the district in order to attend to their needs. It is, for many reasons more trying to be ill on the foreign field than in the homeland, but perhaps the greatest reason is, that when one is ill here his work must lapse until he is able to take it up again, while in the homeland someone can always be found to carry on the work.

Perhaps you would be interested in some of the patients at the hospital. In Ward A, Bed No. 9, is a man with "yaws," who presented a very sorry appearance when he arrived at the hospital. After three weeks in the hospital, with treatment, he appears much better. His ulcers are healing, he is gaining in weight and does not suffer. Without medical treatment he would have had no chance of recovery. In Bed 15 is the man with the dislocated hip, whom I mentioned above. In Bed No. 6 is a man with a diseased heart, with resulting "dropsy." He attributes all his trouble to "worms" and asks daily for medicine to remove them. It is doubtful whether he will stay in the hospital long enough for marked improvement. In beds No. 15 and 16 are two small boys from Lirhandia, whose

ings have more or less organization. Our great crying need is for the spiritual power with which to make effective our organization. For, after all, the educating of the church, the making of budgets, the canvassing of the membership, the regular systematic payment of pledges, depend upon spiritual energy. There is entirely too much spiritual lethargy and laziness among Friends. We need to be recharged with divine life. We need to be filled to overflowing with the kind of zeal that Jesus had—a zeal which will keep us at the job seven days in every week. Shall we not, then, as a group of Friends devote ourselves more fully and persistently to the things of the Kingdom that our work may flourish?

B. W. B.

feet are badly infested with jiggers so that they can scarcely walk, but in a short time now they will be free from their trouble.

In Ward B, Bed No. 12 is a woman ill with a skin disease. In the beginning she had an eruption caused by lack of cleanliness. She applied some native preparation and after a few days the original lesions became infected so that she presented a most loathsome appearance. After two days' treatment a marked improvement was noted and she will soon become normal again. In Bed No. 6 is a small baby with pneumonia—very ill indeed. It has a deep gash cut in the side of the chest by way of treatment before it came to the hospital. If the child had remained at home, its chances of recovery would have been very slight. With medical treatment and good nursing its chance of recovery is very good. In Bed No. 13 is a young girl with a complication of diseases. When she arrived she was very uncomfortable on account of a collection of fluid in her abdominal cavity and she could only speak in a whisper. We drained away this fluid, after which she was much more comfortable and to her delight she found that she could speak aloud. She will probably never recover her health but we can make her comparatively comfortable.

In Ward C is a woman with a huge ulcer on her leg. She came to the hospital several months ago in a very emaciated condition; so bad that she could have lived only a few weeks had she remained at home. We dressed the ulcer and gave her special food for several weeks in order that she might gain a bit of strength for an operation. Since the operation she has gradually improved; the ulcer having materially diminished in size. If she will continue to stay at the hospital and submit to proper treatment, she may, after many months, entirely recover from her affliction.

I hope that this brief glimpse of hospital work will help Friends at home to realize the possibilities for service which exist in this land. There can be no doubt that it is a great thing to make possible the relief of suffering wherever it may exist. It is particularly satisfying to do it among the more unfortunate people of the world where the facilities for such relief are so very meager. If Christianity is a vital factor in our lives it must find expression in efforts to promote the healing of the bodies, the improvement of the minds and the salvation of the souls of those who have not received these benefits of God's love.

A. A. BOND.

A CORRECTION

A recent statement in THE AMERICAN FRIEND told of the celebration of the fiftieth wedding anniversary of Zenas and Susie J. Martin at Holguin, Oriente, Cuba. The celebration is to take place on July 15. Friends who have known of the long time service of these two devoted Friends are urged to write to them at this time.

Northfield Conference on Evangelism

BY JOHN R. CARY

As I sit here in the home-like hotel at East Northfield, looking out over the beautiful green hills, I feel a strong desire to convey to all the readers of THE AMERICAN FRIEND something of the wonderful strength and spirit of the Conference and Retreat of Evangelistic Secretaries, which I have had the privilege of attending, June 23-25, because Charles O. Whitely was kept away by other duties. My wife and I drove from Pocono, crossing the Berkshire Hills on the famed Mohawk Trail amid wondrous scenery, and we have spent three days on ground made notable by memories of D. L. Moody and his work.

The Student Conference closed the day we arrived and in the evening our meeting adjourned to give us the opportunity to hear Dr. Henry Sloane Coffin address their closing meeting. It was a stirring sermon, dealing with the analogy of Saul's conversion to the experience of many others—a goad, an inquiry, a vision.

The Evangelistic Conference is held annually and is composed of representatives of the denominations forming the Federal Council of Churches, the Evangelistic Secretary or his representative, and others who are invited because of their especial interest in the field to be covered, possibly thirty this year, under the leadership of Dr. Day and Dr. Goodell, Chairman and Secretary of the Commission of the Council, hotel expenses for all being paid by the Commission. I want to bear testimony at this point to the extraordinarily high character of the gathering. I have had considerable experience with religious gatherings but I have never been in one which was so impressive for single-hearted, pure-minded devotion to high purpose, more free from prejudice and desirous to learn, or more evidently devoted to the advancement of the Kingdom of Christ in the world. One learned by chance, if they did not know in advance, that all shades of thought on the questions which are in many places grounds of strife were represented, but by no word or hint did the fact come to light. It seemed that we had by tacit consent, adopted the resolution of the Northern Baptist convention, which agreed that for six months all controversial questions should be avoided and every energy devoted to evangelism. In fact it was suggested more than once, notably in the opening address by Robert E. Speer, that the only way that controversies would be terminated, was by both sides becoming so absorbed in a large task that no thought could be given to differences. The quaint suggestion was made that when ten men were trying to carry a grand piano they just had to keep step.

Recurring through all the discussions

like threads of silver and gold were two thoughts: that there was no hope of developing *expressions* of the gospel, such as social service, social reform or progress without a foundation of personal religious life based upon the indwelling Christ; and the certainty of success in evangelistic effort when we have personal knowledge of the love and power of Christ. Many words of cheer were brought to us. The Secretary of a committee on evangelism appointed by the Protestant Episcopal convention was with us and explained that the committee had been appointed in response to many appeals sent up from local dioceses which indicated a widespread demand for its work. From every side came the same word, the churches realizing the need for evangelistic effort and in many cases reporting wonderful successes.

There was pretty general agreement that while we wanted to use every form of effort, the demand of the time was for personal evangelism in preference to vocational or mass methods. The greatest successes and most permanent results are being gained where the members of churches, under intelligent guidance and methods, go in groups of two to invite those whom they know, not simply to come to church, or even to join the church, but to accept Christ. The reflex influence upon the members is a very important factor. The Kernahan plan of Visitation Evangelism was fully reported; also the Presbyterian Convention plan which is not very different from the methods used largely in Ohio by the Baptists for small churches, known as the Week-end plan. Dr. Bader of the Disciples Church said, "We have been ringing church bells when we should have been ringing door bells; have been working by proxy when we should have used proximity; have been giving purses when we should have given personality." He also said it was their goal to have "Every Christian a witness, every minister an evangelist, every church an evangelistic church and every convert converted."

Great help came to us all from three addresses by Dr. George C. Pidgeon, the first Moderator of the United Church of Canada, the man who made a large contribution to the successful union of Methodists, Presbyterians and Congregationalists. One of them especially, on "The Spiritual Forces Underlying Church Unity," was most impressive and stimulating.

I cannot of course, convey any adequate impression of the devoutness and sincerity of the group, but I shall be very glad if any words of mine add some impetus to the desire for aggressive evangelism which is growing among Friends and which found

expression at the May meeting of our Home Mission Board. Literature is available on request explaining the different plans of work referred to, and I hope Friends will not be less active than others in this fundamental Christian field.

OLDEST PATCH OF EUROPE IN CHINA

Macao, recently attacked by pirates, is the patch of China which has been longest under European ownership and control, says a bulletin from the Washington, D. C. headquarters of the National Geographic Society. Not only is Macao the site of the first European claim staked out in China, but it has cultural ties with Europe closer knit than the political relationships of controverted areas to the north. It contains the oldest ruin in China that is associated with Europe, and the tamarind and banyan shade the gardens where the Portuguese Chaucer, Camoens, composed half of The Lusads, one of the half dozen of the world's great epics. If history did not record the lasting debt that Europe owes to Portugal for reaching out to every quarter of the globe, Camoens, here at Macao, would have left in his immortal epic a noble monument to Vasco de Gama and other heroes of Lusitanian caravels.

Once in Macao the traveler may remain to contemplate an out-of-the-way shrine of European history. But that is not why most folk board the daily boat from Hongkong to go there. It is a summer resort for the Cantonese because of its exposure to the cooling monsoons in mid-summer. From an airplane the mile-wide tongue of land between the two rocky hills that mark its boundaries is spotted with brilliant colors, radiating from the tile roofs of its blue, green, red, and yellow houses.

He who lands on a steamer is captivated by its blend of Portuguese and Chinese people, by pagoda and western church, and when the summons of hunger leads him to a hotel that has been called the cleanest and most beautifully situated in the Orient, the contrast persists. He may order the famous Portuguese Colares with his yellow water chestnut pasties, and choose either ultra-occidental game dinners or pudding of coagulated duck's blood and sugar-preserved bamboo shoots. There are but 4,000 Portuguese residents there but they represent a four century impress their nationality has made upon a population of about 75,000.

After dinner the visitor may stroll along the Praya Grande, both the Broadway and the Riverside Drive of Macao. Having shopped and slummed, he finally will be led to catch the deeper romance of the city in the grotto where other poets have carved lines of praise to the one-eyed soldier poet who wrote the glory of farthest west Europe on an island of nearly farthest east China, and among many adventurers beside, was shipwrecked on his way to Lisbon and swam ashore clutching some five or six cantos of his poem.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

MESSAGE FROM THE SEA

BY MARIETTA CARTLAND

I never used to like the sea;
I never knew it well;
And yet it fascinated me—
But why I could not tell.

It stretched so far, so far away,
Mile after mile of blue;
It was so restless night and day,
It made me restless too.

It never seemed to be the same
On stormy day, nor fair;
The difference I could not name,
Altho 'twas always there.

It sometimes raged with angry roar;
Its waves loomed mountain high;
And then it grew calm as before,
Its voice a murmuring sigh.

But now I think the sea like life;
The storms may come but go;
The surface torn with grief and strife
Leaves calm far down below.

HIS OWN SON—FOR SIN

BY NEWTON R. FRANKLIN

It is in his wonderful letter to the church at Rome, concerning the things fundamental to faith and Christian experience, that Paul makes use of an expression that conveys to our minds, just as clearly and forcibly, a definite understanding of the character, and redemptive work of Jesus Christ, as do the familiar words in John 3:16. He says, "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." The marginal rendering is, "by a sacrifice for sin." And the revised version reads, "as an offering for sin." While there is a vast wealth of meaning in these words, the emphasis is really upon what he has chosen to place in contrast with the *law*, and its acknowledged insufficiency through the limitations of our sinful flesh. And he assures us that God has accomplished a finished work of grace in redemptive power, by his own Son, sent to us in the likeness of sinful flesh; but not actually in the identical condition attributed to mankind, seeing we are brought into existence by the natural process of reproduction. For if he had come in exactly the ordinary manner, to dwell among us, he could not "by his own blood," have "entered in once for all into the holy place, having obtained eternal redemption," but, he was separate from sinners.

What a minimum conception of divine grace, and a contrast with the apostle's words it is, to consider Jesus Christ as

being absolutely human, with but the anointing of the Holy Spirit, that came upon him at the time of his baptism! Truly, he was in all points tempted like as we are; and the horror of the temptations must have caused him far greater anguish of soul than is inflicted upon us, whose natures are more or less responsive.

It is but slight comfort to think of him as being constituted in every respect like ourselves, so as to enable him to understand, and help us in times of our need. But rather may we consider him as being one with the Creator; and because of this fact, his nature was essentially, and of necessity divine. And "he knoweth our frame," even as it is also said of him, "he knew all men, and needed not that any should testify of man," for he knew what was in man." His immaculate body was subjected to hunger, thirst, and fatigue. He likewise suffered pain, and disappointment. He too, increased in wisdom and stature or age and, in fact, was sensible of everything peculiar to flesh, except any inclination to sin; because he did not, and could not have, a dual nature. He at one time said, "The prince of this world cometh, and hath nothing in me."

Because of his divine nature he overcame, and also can enable us to resist and overcome evil. He says, "I give unto you power...over all the power of the enemy." Again, "Be of good cheer, I have overcome the world;" and just as truthfully "because I live, ye shall live also." It is by these exceeding great and precious promises we may become partakers of the divine nature.

We do not find in the writings of Paul, any expression of doubt regarding the miraculous birth of our Lord; but in common with the gospel writers, he unmistakably infers his belief, in Gal. 4:4, and similar terms he so frequently uses, in declaring the basis of truly saving faith. He would have us understand that he believed that the only Redeemer was the one "whose goings forth have been from of old, from everlasting." And that when "she which travaileth hath brought forth," he was in fact God's own Son; that he was the Word made flesh, and was Deity incarnated in a body divinely prepared by the Holy Spirit, in which body it was made possible for him to offer up himself without spot or blemish, "Who shall change our vile body, that it may be fashioned like unto his glorious body." When we "look unto him and are lightened," there comes to our inner consciousness such a vision of matchless grace and glory, that we too, cry out, "I saw, and bear record that this is the Son of God."

We lose much of the truth when we doubt the miraculous. We turn our backs upon the light of truth when we deny the miraculous.

And we have but a semblance of truth when we are indifferent to the claims of the miraculous, and base our hopes upon anything short of "God's own Son," to whom is attributed the words, "a body hast thou prepared me."

What wondrous Love to us revealed!
What gracious act was shown,
When God, his only Son did yield,
That we may become his own!

A love like his, is not excelled;
Nor can greater deed be done,
By a world which once beheld,
The death of God's own Son.

Ithaca, New York.

INTRODUCING OTHERS

It does not make any difference how difficult the case is. The moment we bring those in need in touch with Jesus the work will begin. It is a sad thing that I may hinder others coming to Jesus by my inconsistency; it is sad, indeed, that I may give so poor a representation of Jesus that those with whom I live may not desire Him; but it is a glorious thing to bring to Jesus the people who are in the lowest and most helpless condition, and realize that with Him no case is hopeless. Let me give you two or three illustrations. The man who was a leper, the demoniac boy crying and writhing at the feet of Jesus, this man in the tombs, the woman with the issue of blood, the thief on the Cross. I wish I could say something that would inspire those of you who have never done personal work to start now. It is not a question of strength; it is not a question as to whether you are gifted with speech; or whether you are cultured; it is just a question as to whether you are in the place where you can introduce others to Jesus. Decide that, and you have settled the question as to whether you can work for Him or not.

—Selected.

MADE LIKE UNTO HIM

The Bessemer converter is a blast furnace that turns cast iron into steel. It is of such intense heat that all waste matter, such as silicon, sulphur, and carbon, is destroyed, until nothing is left but the pure steel. So the love of Christ is our spiritual "converter," burning up the dross and garbage of sin, until,—if we let him have his way with us—there will be nothing left but the finely tempered steel of a Christ-like character unselfishly devoted to his service.

PRAYER

I will look forth to see what He will speak with me.—Hab. 2:1.

By Prayer, we "Listen in" on God's great radio,

That we, His will, may clearly know;
Then, forth into His blessed service go,
And the way home, to lost ones show.

J. LINDLEY SPICER.
New York City.

QUAKERDOM • AT • LARGE

Dr. J. Herschel Coffin, Dean of Whittier College, is teaching in the Summer Session of the University of Idaho at Boise.

It is now Charlotte Winnemore, M. D. After graduating from Penn College a few years ago, she entered school in Philadelphia where she has been working like a trooper—a Quaker trooper! She is looking forward to work as a medical missionary after a year of further preparation as a hospital interne.

Harvey A. Wright, a member of the faculty at Penn College, will enter Iowa State University for graduate work in mathematics this fall. The family will remove to Springdale, where he and his wife, Lena Wright, will assume leadership in the Friends meeting, he preaching on Sunday and she assisting with the work during the week.

The "Summer Number" of *The Westonian*, which is published by the Westtown Alumni Association four times a year, is almost entirely an Alumni Number containing the addresses given on Alumni and Commencement days and the news largely devoted to the activities of the Alumni concerned with the school. The subject of W. O. Mendenhall's address was Quaker Opportunity, and that of John W. Graham was Education and Religion.

Realizing that ideas formed in childhood make a lasting impression upon the character, the Friends in Manchester, England, gathered the children together during Yearly Meeting. After a very sociable tea in the meeting-house with their parents and other Friends, about eighty boys and girls met in one of the large committee rooms in the Albert Hall for a special meeting for worship. The thought influencing the meeting was the power of love, which was expressed in readings, pictures, hymns and stories.

A very beautiful wedding occurred June 24th, at the Asheboro Street Friends Church, Greensboro, N. C., when Blake T. Thompson and Evelyn Mendenhall were united in marriage. Both parties are highly esteemed young members of the Asheboro Street Meeting. The bridal party consisted of the groom's brother as best man, the bride's sister as brides' maid, four ushers, two flower girls, and the tiny little ring-bearer, Martha Blair McLennen, three years old. The pastor, Milo S. Hinckle, officiated.

Herman Newman of Chicago, who for many years has occupied a responsible position as Assistant Secretary of the Illinois

Children's Aid Society, has accepted the Executive Secretaryship of the Kansas Children's Home and Service League. The latter represents a recent union of the Kansas Children's Home Society with headquarters at Topeka and the Children's Service League, located at Wichita. A Friend, Wallace C. Kemp, is President of the new organization, while another Wichita Friend, Lester Folk, is one of the legal counsellors. Herman Newman and family will reside at Topeka, where he will assume his new duties September 1.

Frederick E. Carter was chosen by the graduating class of Everett High School, Everett, Washington, to preach the baccalaureate sermon, June 6, in the Presbyterian Church of that city. There were 193 graduates, the largest number for this school. Five of these graduates were from the Friends Church, and in their honor a reception was held at the pastor's home, July 11, with their parents and the alumni in the Friends Church present, when a very enjoyable evening was spent. The Commencement was held in the Armory. Six members of the class were chosen to participate in the program, four orations and two solos. Pierre Carter, son of F. E. Carter, was one of those chosen to sing.

On June 23, Eleanor M. Gifford sailed from New York on S. S. Majestic for England. She has been selected to attend a summer course at Oxford University by the American Association of University Women acting through its International Relations Office in New York. The lectures will be on "English Literature and History, particularly the age of Shakespeare and the 19th century." The daughter of Mr. and Mrs. E. G. Gifford of South Westport, Mass., she, for several years, has been at the head of the English department of the high school at Rutherford, N. J. She is a graduate of Moses Brown School, Providence, R. I., in the class of 1911, from Mount Holyoke College in 1915 and in 1918 received her M. A. degree from Haverford College with the distinction of being the first woman to receive such a degree from this institution.

A public reception for the Japanese Consul, the Honorable Chuichi Ohashi, was given at the First Friends Church, Whittier, California, June 19, 1926, under the auspices of the Whittier Federation of Churches. The pastor, Willard O. Trueblood, presided, and one of the addresses of welcome was given by President Dexter of Whittier College. The large auditorium was beautifully decorated for the occasion and the flags of the two nations were draped together, and a motto in Japanese bearing the words,

"The love of God in the human heart radiates to the people of all nations," was hung on the pulpit. The honor guests were the Consul and his wife, his field secretary and her husband. Many Japanese were present from Los Angeles, Pasadena, Montebello, Norwalk and Whittier. At the close of the meeting the guests were greeted by most of those in attendance. Much of the credit for the success of the reception is due Lydia M. Cammack of Whittier who assisted in planning and arranging for the meeting.

NEWS OF OUR MEETINGS

The Vacation Bible School held at Grassy Run, Ohio, May 26 to June 6, closed with a public exhibition and exercises. Thirty-one children were enrolled and the average attendance was twenty-four. Passages of the Bible, special texts and some exercises were committed to memory. Handwork in each of the three classes made a fine showing when on exhibition. A little picnic was given the children by the teachers on the school grounds, the last day. The children wished that the school might go on another week. Alice G. Telfair acted as principal, and the teachers were, for the Juniors, Mina Gordon; the Intermediates, Ruth Sanderson; the Primary, Jessie Leasure; and the music director, Minnie Leasure. The school was indebted to Chester Meeting for the books used.

Simon Hester and family have accepted the invitation of the Pastoral Committee of Sugar Plain Church near Thorntown, Indiana, to stay another year, this making the sixth year for them. The meeting appreciates their faithfulness and helpfulness. A beautiful program was given by the children on the morning of June 20, to a well-filled house.

On the fourth Sunday in May Edgewood Meeting had all day services with basket dinner at noon. Eva White, Quarterly Meeting Superintendent, was present and gave the message during the morning hour. In the afternoon Grace P. Thompson conducted a sermon in song which was much enjoyed. This was the largest gathering at Edgewood in several years.

A very successful two weeks' vacation Bible school closed at Bangor, Iowa, on Friday, June 18. The school was carried on under the efficient leadership of Lawrence Sams and wife assisted by Leta Whinery, Hazel Kirk, Maude Massey, Georgia Benbow, Cora Whinery, Jessie Kinzer and Matthe Haas. Forty-five children were enrolled and good interest was shown by both pupils and parents. The children enjoyed a party

on the church lawn at the close of the school. On Sunday morning a program and demonstration of their work was given in connection with the Children's Day program.

Edgewood Monthly Meeting was visited from June 22 to June 25 by Stella F. Jenkins of Kansas City Monthly Meeting in her Ford coupe which has been specially dedicated to aid her in visiting among the young people of Kansas Yearly Meeting. Her message was well received Wednesday evening, June 23. She was accompanied by Hattie McDougal of Spring Grove Monthly Meeting.

J. I. Phillips closes his work as pastor of the First Friends Church of Marion, Indiana, with this pastoral year. Since becoming pastor here there have been many tasks undertaken and accomplished among which are the lifting of a debt for the installation of a pipe organ for the church, the roofing of the entire church building, decorating of the interior, general improvements of the property, etc. There have been more than one hundred conversions and over one hundred members added to the church during the time. There has been a flourishing Brotherhood that has brought to the community many valued speakers that have given inspiration and stimulated thought for the men of the community. The Lord has been very manifest in this ministry and the presentation of the Gospel. He is open for the consideration of other fields of service.

The Christian Endeavor in the Friends Church at Everett, Washington, has been doing very good work during the past winter. Edith Johnson, a new member of the church and an unusually strong character, has been the adviser and director of the Young People's activities. They closed their year's work with an enjoyable evening on the beach of Puget Sound. A new parsonage, modern in every way, is nearing completion. It is a ten-room house electrically equipped with full basement. The pastor, Frederick E. Garter, has been giving especial attention to its construction in addition to his pastoral work.

Alonzo E. Cloud, pastor of the Friends Church at Leesburg, Ohio, with his wife visited last month in Virginia. They attended a home-coming at Corinth and he officiated at a church wedding. All of the property of David Hunt, prominent Martinsville banker, who died recently, is bequeathed to his widow, Anna B. Hunt, for her use during her life-time. At her death most of the estate is to go to Wilmington College.

The Meeting at Vermilion Grove, Illinois, has requested Emma F. Coffin to remain as pastor for another year. While greatly appreciating the invitation, she feels that her mission will be accomplished with the close of the present pastoral year. Her

daughter, Mrs. Perry Kissick, together with her husband and child, will spend most of the summer with her in her new home.

J. Edward Ransome and wife who have charge of the Mountain work in Tennessee are taking a much needed rest and vacation and expect to return to their work immediately after Wilmington Yearly Meeting. During their absence, Orley Smith and his wife, from Carmel, Indiana, will have oversight of the work and live in the parsonage at Oak Grove. Their post office address is Belltown, Tennessee. They plan to hold a revival in each of the five meetings on the field in the next few weeks.

Mrs. Z. Z. Miller and Mrs. H. R. McCollum of Van Wert, Ohio, were hostesses for a party, June 27, honoring John I. Wright and his wife, pastors of the Friends Church, who are soon to leave the city. Dinner was served to twenty-five guests, particular friends of the guests of honor, and in the afternoon they motored to Celina.

A fine Children's Day program was given at the Friends Church at Williamsburg, Indiana, Sunday morning, June 20, to a large audience. The Sunday School made an effort to average one hundred in attendance during the quarter ending June 27. They went "over the top" with an average of 101. Clinton M. Pearson will remain as pastor another year.

OBSERVING THE LANDMARKS

The Home-coming at Grassy Run Meeting, near Sabina, Ohio, held June 20, was an occasion enjoyed by a number of members and friends from Dover Church (who came in a body) from Jamestown, Sabina, Wilmington, Chester, Beech Grove, and Highland Meetings. The bright, beautiful day seemed in harmony with the spirit of the meeting.

The Sunday School classes of the children and young people were held out of doors, while the two older classes were taught as one body, by William B. Telfair. Frances Jackson acted as Superintendent. J. L. McWilliams gave in the morning service a fine outline of Quaker History and principles. He spoke of the conditions preceding the rise of Quakerism, of the life of the founder, George Fox, and of some of the tenets of the church, which he believed had been, and still are a power for good in the world. A bounteous dinner of excellent food was enjoyed at noon, in the grove.

Many who could not attend the morning services came for the afternoon, when O. H. Folger, of Wilmington, gave the message. His text was "Remove not the ancient landmarks, which thy fathers have set."—Prov. 22, 28. Five landmarks were emphasized, those of one's individual possessions; those of one's neighbor's possessions; the milestones which show how far one has traveled and how many miles are yet to be traveled; the lives of the Godly men who

have preceded and left their spirit and impress on the church and community, which must be upheld and strengthened; and lastly, the shrines erected on the way. Illustrations and appropriate stories were given to emphasize and make clear the application of each of the five points to the spiritual growth.

Special music was given by the choir and a solo by Miss Minnie Leasure, accompanied by Mrs. Griffith, in the afternoon.

Other ministers present besides the pastor and those mentioned were: Mrs. Lizzie Larkin, Mrs. Jennie Carey, Mrs. Ruth Stowe, Miss Bertha Day, and Elmer Pemberton.

WHITTIER WHISPERINGS

The final monthly dinner-business meeting of the Y. W. C. A. Cabinet of the College was held as usual in the Girls' Room in Wardman Gymnasium. Nearly everyone was being measured for costumes for the coming presentation of the opera "Bohemian Girl," but the delectable food provided by the Social Committee proved a good collecting agent, and the girls' appetites were fully satisfied before the business of the evening was presented by the President, Ruth Trueblood. Many of the Cabinet members were signing attendance cards for the coming Y. W. C. A. conference at Asilomar, the high tide of the year for the Y. W. So Whittier will have an enthusiastic Asilomar report next fall.

Commencement Week proved to be a splendid climax to a gratifyingly successful year at Whittier College and crowned the four years' work of the thirty-eight Seniors, the largest class thus far graduated.

The Baccalaureate Service was held Sunday evening in the beautiful setting of the outdoor amphitheatre where fifteen hundred interested friends gathered to watch the processional of capped and gowned Faculty and Seniors wind slowly up the hill and to listen to President Dexter's suggestive address. The evening meeting at the First Friends Church following immediately after this was conducted by the Cabinets of the Y. M. and the Y. W. C. A., which has been the pleasant custom for several years past.

Tuesday night brought to a melodious end an all-to-brief and crowded six weeks of daily rehearsals for the light opera "The Bohemian Girl," presented by the most recent campus organization, The Mask and Cymbal Society. Professor Howard L. Hockett directed the chorus of sixty voices, the orchestra of twenty pieces and the soloists, all members of the college group, who gave a most creditable performance of this colorful and popular opera. The Mask and Cymbal Society plan to put on a similar work at each Commencement Season.

On Thursday the Boy Scouts' Camp in the Eucalyptus Grove "back beyond" College Hills addition echoed to the automobiles and voices and eating utensils of the Faculty with their guests, the Seniors, gathered there for the Annual breakfast with which

teachers help to round out the year's work with their Senior students.

The Senior Class Play of 1926, on Thursday night, was a most convincing presentation of "The Virginian," based on Owen Wister's popular book. Two thousand persons filled the hillside seats of the amphitheatre, the new cement seats which the Class of 1926 had "poured in" as a part of their gift to their Alma Mater. In every detail of setting, costume and properties the play presented a vivid picture of frontier Wyoming in the heyday of the cowboy.

Friday, with academic procession, addresses, diplomas, dinners, congratulations and good-byes, was a fitting finish. The June day was kind to the wearers of cap and gown, the Friends Church auditorium was banked with beautiful flowers, the pipe organ under the touch of John Painter, Whittier, '27, gave forth stirring strains as the Board of Trustees, guests, Faculty and Seniors marched in and out; and the audience was made up of sympathetic friends and parents. Dr. Rufus von Kleinsmid, President of the University of Southern California, delivered an appealing address; after which President Walter F. Dexter presented the thirty-eight Seniors with their diplomas. Then came the Annual Commencement Dinner in honor of the Seniors, served in Wardman Gymnasium to five hundred guests. Dr. Marcus Skarstedt was toast master for the brief program of speeches on this occasion, and Pres. Dexter announced two recent gifts, one a valuable piece of real estate on an annuity basis presented by Dr. Bolte; the second \$30,000 from Mr. and Mrs. William Milhous, who have previously given generously to the College.

The Alumni Dinner and reception for the Seniors on Friday night completed the circle. Coach Esek Perry awarded honor blankets and sweaters to the outstanding athletes of the Senior class, and was in turn presented with a gift of appreciation for his work as coach.

NEWS NOTES FROM THE A. F. S. C. OFFICE

Murray S. Kenworthy, who served as head of our unit in Russia in 1921-1922, was married in Indianapolis on June 2nd to Violet Cosand. Murray Kenworthy and his wife are living at 1327 North Kenyon Street, Washington, D. C. He is pastor of the Friends Church in that city.

"All o' the World a Home" is an international goodwill song with a very catchy tune, which has been written by Elizabeth Johnson. Copies can be secured from the American Friends Service Committee. The song is 25c a copy. This song is a new note in work for world fellowship. It has been designed to "put more pep in peace," and is very suitable for conferences and meetings that have an international outlook.

Baron Ago von Maltzan, German Ambassador to the United States, called at the office of the American Friends Service Committee one day last week when he was in Philadelphia attending the twenty-sixth annual national Saengerfest.

Londa Fletcher, a Friend, of New York City, who is at present on a trip around the world, writes from Bagdad, where she had visited the boys' and girls' schools. She says there is a tremendous pressure from youth to be educated secularly. Last year one of the schools in Bagdad announced space in the classes for 70 students: one thousand boys applied. There are fifteen State schools for boys in Bagdad; and Londa Fletcher finds national consciousness is rampant and encouraged, apparently, in the schools. The largest girls' school holds 500 pupils. "These shy children come decorously drifting across the large court under little black abas, which they wear like capes over their black hair and hold tightly across their faces in the street. They study Arabic, mathematics, history, geography, Moslem religion, drawing, English, hygiene, physical training and singing."

"The Friends' International Service Union have had two lectures recently," writes Emma Cadbury, the representative of the American Friends Service Committee in Vienna. "The first was by Dr. Smola, on 'Education in the Effects of Alcohol,' to which he brought some pictures by school children. Many of the Vienna schools have recently given the subject of alcohol and its effects to their art classes; and the pictures Dr. Smola brought were from a large exhibition of these in the Stadtschulrat. Dr. Scheu spoke one evening on American impressions.

"In the hostel we have two American guests here for research work: Beryl Parker is studying Austrian education, after doing similar work in France and Switzerland; and Eleanor von Eltz is making a study of the problems of minorities, and comes to us from Geneva, on her way to Hungary, Czecho-Slovakia and Poland."

"The twentieth of this month saw the last distribution at Mainl's for the old people. We should have liked to continue through June, but felt it better to save this money for the autumn."

Emma Cadbury and Gilbert MacMaster attended London Yearly Meeting of Friends held the last of May.

Fred J. Tritton, Assistant Secretary in the Council for International Service office in London, is in the Moscow office at present, having charge of the work in Russia while Dorice White is enjoying a long-deserved vacation in England. Albert P. I. Cotterell, an English Friend keenly interested in our international work, is planning to visit Russia this summer and to study economic and social conditions.

"What are the after care clubs that are mentioned in the Service Committee reports from Austria?" we are often asked. These clubs are for the girls and boys who were brought up in English private homes during the terrible days of the famine in Austria, 1920-22. When the children returned to their own homes, Friends workers gathered them into clubs, where they met for informal good times and the study of English. The boys and girls have grown to young men and young women, but the clubs are continuing; although they are fast being changed into discussion groups, with a strong interest in international problems. The Center in Vienna is in touch with 130 of these young people—surely a fine nucleus for the continued study and practise of the international goodwill program of Friends.

Bertram and Irene Pickard are now in charge of the Friends Center in Geneva. Lydia Ellicott Morris and her daughter Lydia, of Philadelphia, have given most valuable service in the Geneva Center for the last several months.

An important Minute made at the recent London Yearly Meeting is as follows: "Minutes from the Y. F. M. A., from the C. I. S. and from Essex and Suffolk Quarterly Meetings are received, advocating the holding of an adjourned Yearly Meeting in the autumn, to consider the whole question of the world service of Friends and its adequate support by the Society as a whole. We agree with the principle and ask the Meeting for Sufferings to make the necessary arrangements for the holding of such a meeting at a convenient date."

Alfred Lowry writes that the general meeting of Friends in France which met in Paris the 20th, 21st and 22nd of May, had been in most respects successful and satisfactory. About fifty people attended, representing 13 countries. George Fox's Journal from the Everyman Edition is being translated into French. "What Is Quakerism?" has been translated by Ernesto Rutili into Italian. This same book—"What is Quakerism?"—has also been translated into Hungarian. "La Kvakerismo," an Esperanto edition, was translated by an English Friend, Livingstone Jenkins.

UNIQUE CHRISTMAS DINNER IN FORMOSA

While it is off season to be reporting Christmas dinners, we think the circumstances warrant our devoting a little space to such a dinner enjoyed last Christmas by Edith Newlin, one of the Friends workers in Tokyo, Japan. In a letter to home folks of Earlham, Iowa, recently published in the *Earlham Echo*, she gives an interesting account of the holiday vacation spent in Formosa. Christmas day found them at the town of Shimonoseki and they looked about for a suitable place in which to properly

celebrate Christmas. She tells the story as follows:

We finally found a restaurant which looked more possible than the others. On entering we were surprised to find three decorated Christmas trees in the back of the room and the boys of the place busily hanging artificial holly from an improvised bamboo rack fastened to the ceiling along one side and one end of the room. They then ran an electric cord fitted with tiny bulb sockets through the meshes of this, and screwed little glass bulbs the shape of Japanese lanterns into them, and they had a beautiful effect of Christmas with a real Japanese touch.

We asked the maid if there was going to be something special there that evening. She looked at us with an amazed expression on her painted face, and announced "No, but it's Christmas." On inquiry, we found she had not the remotest idea of its true meaning. But about our dinner. We unanimously agreed that nothing would satisfy us like a real Japanese "gyunabe" so a "gyunabe" we ordered. We were told they would have sent out for the necessary provender so we sat at the table covered with a clean muslin cloth and joked each other about our novel Christmas which so many thousands of others would spend in the old conventional way, with the same turkey, cranberry sauce, plum pudding and other accessories thought to be the only proper eats for the day.

Eventually our order arrived. First came a brasier filled with live coals of fire on which was placed a brass frying pan. Then before our astonished eyes was placed the largest blue china platter we had ever beheld, loaded with heaps of sliced beefsteak, onions, bean curd, seaweed Japanese greens, cabbage and other tasty dainties, while on a tray appeared sugar, soy sauce, a thin soup, a big dish of eggs and chopsticks in their sanitary paper wrappings. The four of us gave our next exclamations of delight as in one voice at sight of this and fell to work. Into the pan we poured the soy sauce and soup, and added some sugar, and when this was hot we broke our chopsticks apart and piled in the other things to suit our fancy. When these were nearly done we broke the eggs on top. The maid brought us hot rice in bowls and we began to eat, each one helping herself to her choice of dainties and adding more of the uncooked supply from the platter so the meal and the cooking kept pace with each other.

It was delicious as could be, and not one of us longed for the turkey of our native lands. Our only regret was that after we had finished we hadn't three or four friends to invite to go on with the feast, for after we had done our best almost half of the supply remained untouched on the giant platter.

A deep desire to pray acts as a magnet to draw the great thoughts of God to our innermost consciousness.

NATIONAL SUMMER SCHOOL OF MISSIONS

The National Summer School of Missions held at Winona Lake, Indiana, was not as well attended as it should have been. There is so much good in this course that we are anxious that many more women avail themselves of this opportunity in the coming years.

The rally of the Friends Missionary delegates was held Tuesday, June 22, at 4 P.M., in one of the parlors of the Westminster Hotel. Those present were: Fannie McDonald of Wilmington, Ohio, National president of the Friends Missionary Union; Emma Randolph of Chicago, National Treasurer; Mrs. Olie Gipson of Chicago; Martha Henley of Indianapolis; Mrs. Branson of Chicago; Mrs. Charles Doan of Lafayette; B. Frances Wright of the Friends Central Office, Richmond; Mrs. Foulke of Richmond; Bessie Brown of Nebraska, interdenominational missionary to China; Sarah DeLong of Kokomo; Agnes Day, Susie Stuart and Eleanor Pike of Westfield.

Six Yearly Meetings were represented in this group of thirteen delegates, viz.: Indiana, Wilmington, New England, Philadelphia, Nebraska and Western.

The meeting opened with several voluntary prayers. The protest concerning Uncle Sam's use of the canceling stamp, "Let's go, Citizens Military Training Camp," sent to President Coolidge by a certain ministerial conference was discussed and approved, as being in keeping with our ideas of peace. Other questions of importance were discussed.

The representatives from Western and Indiana Yearly Meetings wrote a protest against the opening of the State Fair on Sunday, and sent it to Elbert Barker, a Friend of Thorntown, and a member of the State Fair Board.

Near the close of the social hour Mrs. McDonald presided at her original peppermint tea, which was thoroughly enjoyed by all.

The meeting adjourned and all felt inspired to take up their tasks for the future.

CHARLOTTE VICKERS.

SPECIAL MEETINGS AT WINCHESTER

Sabbath morning, May 23, was the beginning of a series of evangelistic meetings held in the Meeting-house at Winchester, Indiana, under the auspices of the Evangelistic Committee of the Quarterly Meeting. There had been a feeling in the hearts of many people in the Quarterly Meeting for sometime that a meeting emphasizing evangelism and loyalty to the Church, would be beneficial to the Quarterly Meeting.

The Committee felt themselves fortunate in securing H. Elmer Pemberton of Wilmington, Ohio, as evangelist and Charles Cosand of Damascus, Ohio, to have charge of the music. Their feeling of confidence was not dissipated in any sense as the meet-

ing progressed and they were made to feel and see the masterful way in which the meeting was cared for. It was the time of year when the membership, who are largely interested in agriculture, could not attend regularly, but at almost every meeting representatives were present from several of the twenty meetings. The purpose, primarily, was not only the salvation of the lost, but that a better feeling, and a better understanding might obtain among us. We feel that all these things did obtain, as the loving of one another, Evangelism, and Church loyalty seemed to be the concern of those who labored among us.

The Meeting closed at the end of the third week with an expressed feeling of many people that it might continue another week. There was also an expressed desire that a repetition of this kind of a meeting might become an annual affair in Winchester Quarterly Meeting.

The Evangelist asked that the afternoon of the last Sabbath be set apart especially for Friends. In that audience sat representatives from almost every meeting in the Quarter, and many expressions voiced a determination to be in the Future all that we should to Christ and the Church.

BY FRIENDS CEREMONY

A wedding, in which there was no officiating clergyman, the first of its kind in Minneapolis, Minn., since 1920, was solemnized June 21, 1926, when Sarah Belle Brown, niece of Dr. and Mrs. George Douglas Head, was married to Charles Wesley George of Minneapolis, by repeating the marriage vows of the Friends church.

The ceremony was conducted at the home of Dr. Head, 55 Dell place. After Miss Brown and Mr. George had repeated the vows of marriage a wedding certificate was read, stating that the couple had complied with the rules of the church, and that that body had sanctioned the union.

In compliance with state law, a wedding certificate was filed with the Hennepin county clerk of court but, instead of bearing the statement of an officiating clergyman, saying that he had married the two, the certificate simply stated that they had been married according to the custom of the church. It was signed by the clerk of the congregation.

The wedding vows are similar to those used in other churches, the bridegroom saying, "I," then his name, "take thee," and he gives his bride's name, "to be my lawful wife, and promise, through Divine assistance, to be unto thee a faithful and loving husband as long as we both shall live."

After the ceremony, Mr. and Mrs. George left on a motor trip. They will reside at 3315 West Forty-fifth street.

In 1920, a couple were married in Minneapolis according to the Friends custom. They were Dorothy Walton and Carl Binder, now of Chicago.—*The Tribune*.

URGENT CALL FOR HELP

The following appeal comes from Bishop Gore, Bishop Temple of Manchester, Dr. F. W. Norwood, Pastor of City Temple, London, Dr. A. E. Garvie, Principal of New College, Hampstead, and Dr. Thomas Nightingale, Sec'y of the Evangelical Free Church Council.

To the Christians of America:

Whatever your opinion as to the justice of the strike of the coal miners of Great Britain, you are not going to stand idly by while millions of British workers and their families are facing starvation. For that is the truth of the situation in the coal fields of Britain today. Four million miners, their women and children are in the most desperate straits. Last year they averaged the pitiful weekly earnings of from \$15 to \$11. This year 300,000 men have been averaging only \$7.30 per week. No chance to save on such earnings. Strike relief has been given only in a few areas.

And on top of this—the lockout and the threat of starvation. Lady Astor, the Prince of Wales, men and women in all walks of life have been giving to the miners' relief irrespective of their opinions. This is your opportunity to demonstrate the true spirit of brotherhood. Whatever funds you give will be distributed in the form of food to the women and children of the British miners, the innocent victims of a cruel industrial disaster.

Show the world that the church people of America are not deaf to the bitter cry of the women and children. Give generously and give now. Your prompt action will save countless lives. Send your check or money order today to Miss Evelyn Preston, Treasurer, British Miners' Relief Committee, 799 Broadway, New York City.

CHAPEL DEDICATION

A chapel has been completed at Quaker Haven and will be dedicated Sunday, July 18, at 3:00 P. M. Charles E. Hiatt, superintendent of Indiana Yearly Meeting and a member of the park board of directors will dedicate the building and Thomas M. Cox, also a member of the park board of directors, will have charge of the music of the day.

Quaker Haven is fourteen miles north-east of Warsaw in Kosciusko County and is located on the east shore of Dewart Lake. Many Friends in Indiana Yearly Meeting have bought lots and some of them are building cottages this year.

The aim of the promoters of this park is to furnish a place for rest and recreation under a Christian environment and also provide a place for worship, conventions and young people's conferences. There are still a few good lots that will be offered for sale Saturday and Monday, July 17 and 19.

Shelter will be provided for those wishing to camp, but they should bring bed-clothing, cots and eats. An inn that is near-by offers first class service at the usual rates per day, for those desiring this kind of service.

INTERNATIONAL SUNDAY SCHOOL LESSON

July 18, 1926

The Call of Moses. Exodus 2:11—4:18.
Golden Text: Certainly I will be with thee. Ex. 3:12.

Devotional Reading: Psalm 90:12-17.
Reference Material: Acts 7:22-34; Hebrews 11:24-26.

Intermediate and Senior Topic: God calls Moses to a Great Task.

Young People and Adults Topic: Facing a Great Opportunity.

Daily Readings

M.—The Call of Moses. Ex. 3:10-15.
T.—Aaron Helping Moses. Ex. 4:10-17.
W.—Moses Returns to Egypt. Ex. 4:18-23.
Th.—Aaron Meets Moses. Ex. 4:27-31.
F.—Moses Before Pharaoh. Ex. 5:1-9.
S.—Israel's Burden Increased. Ex. 5:10-19.
S.—Wisdom through Affliction. Ps. 90:12-17.

Between the Lessons. Although Moses was raised as an Egyptian (Acts 7:22), when grown he tried to assume the role of liberator of his people, killing an Egyptian as a sign of his purpose. Forced to flee for his life as a result of this act, he escaped to the Midianites, and spent the next forty years with this shepherd tribe, who traced their history back to a common ancestor with the Hebrews. (Gen. 25:2-4). He became a shepherd for Jethro, the chieftain-priest, whose daughter Moses married. How much Moses may have learned of the sim-

pler, purer ways of life and religion of their fathers, which the Hebrews had lost in their residence in Egypt. Here, "at the back of the wilderness" as he "faced the great opportunity" of liberating his people and awakening among them a revival of their true religion, "God called Moses to the great task."

The lesson describes how Moses, after experiencing all the influences of his past life, was brought to a decision by this culminating experience symbolized in the burning bush, the energizing flame of a divine enthusiasm for a great cause.

Wisely Moses faced the greatness of the task and took stock of the resources at his command in five respects. (1) "Who am I?" to which God replied, "Certainly I will be with thee" 3:11, 12. Questioning his being the man for this task, he received the assurance: "Not unfit, since I will be with thee." The personal resources for the task included God.

(2) "Who shall I say sent me?" God said "I am that I am," (margin "I will be that I will be"). (3:13-15). Moses credentials came from the God of the past, of the present, of the future; he was fitting in with God's plan for the upward growth of his people. "When the disciples of Jesus were sent forth to make known the good news of God to all nations, the validating assurance was 'Lo, I am with you always'."

(3) "They will not believe me." Jehovah

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said, "What is in thy hand?" 4:1, 2. Moses felt that he needed more equipment, a "continuation fund and committee," to get started. But to carry out what seemed an insuperable task he was to start with the thing nearest at hand, even though it was only a rough shepherd's staff. "Little is much, when God is in it."

(4) "O Lord, I am not eloquent." Jehovah's reply: "Who made man's mouth?... I will teach thee what thou shalt speak." (4:10, 11). More is needed for the guidance of man than fluent speech. Men of conviction, of inspiration, strong in patient, useful constructive effort wield a more permanent, uplifting influence than silver-tongued orators.

(5) "O Lord, send by the hand of him whom thou wilt send." "Aaron cometh forth to meet thee," Moses, like Elijah at a later crisis, (I Kings 19:14, 18), felt that he stood alone in his hopes and visions for his people. But if he would only go ahead, his leadership would awaken others who were just waiting for someone whom they could follow.

"The whole difference between faith and fear is that of the difference of putting our 'Buts' before or after God. God commands, but there are difficulties. That is paralysis. There are difficulties, but God commands. That is power."—(G. C. Morgan).

WENDELL G. FARR.

Wilmington College.

BIRTHS

STANDING—To Alfred E. and Anita H. Standing, Earlham, Iowa, May 18, 1926, a daughter, Jean Brown.

MARRIAGES

ASHE-DENNIS—At the home of the bride's parents, Dempsey and Edith Dennis, Glendale, California, June 30, 1926, Marcia E. Dennis and Louis B. Ashe of Richmond, Indiana. Louis T. Jones of Whittier, minister. They will reside at Richmond, Indiana.

GEORGE-BROWN—At Minneapolis, Minn., June 21, 1926, using Friends ceremony, Sarah Belle Brown and Charles Welsey George.

RATLIFF-TAYLOR—At Danville, Indiana, June 23, 1926, Harriet B. Taylor of Mooreland, Indiana, and Harold E. Ratliff of Knightstown, Indiana. Mary Miers Harold, minister. They will reside at Knightstown.

THOMPSON-MENDENHALL—At the Ashboro Street Friends Church, Greensboro, North Carolina, June 24, 1926, Evelyn Mendenhall and Blake T. Thompson, both members in this Church. Milo S. Hinckle, minister.

VOTAW-STOUT—At Plainfield, Indiana, June 25, 1926, Mildred Stout and A. Harold Votaw of Whittier, California.

DEATHS

HESTER—At Lake View Hospital, Danville, Illinois, June 21, 1926, Rosella, wife of Cassius M. Hester, and daughter of James P. and Rebecca Haworth, after a brief illness, in her 63rd year. She was born at Hopewell, Indiana, and after her marriage settled at Vermilion Grove, Ill. Her devotion both to her family and to the church was very marked. Serving the church in various capacities, she was ever true to her convictions and loyal in her service.

TOWLES—At the home of her daughter, Armina E. Harper, Stafford Springs, Conn., June 23, 1926, Phebe A. Towles, in her 84th year. Until the last she was much interested in her AMERICAN FRIEND.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA

Friends Meeting. Ralph H. Bering, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO

North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Correspondent, Abbie Lewis, 4118 Shoshone St., Phone Gal. 6407 W. A cordial welcome to all out-of-town Friends.

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES,

290 Broadway, New York, N. Y.

FOR SALE

A farm of 159 acres in Clarke County, Iowa, near Smyrna Friends Church. Good soil on which crops have been well rotated; eight-room house, large barn, good out-buildings; plenty of fruit. If interested write JOHN H. SHERMAN, Weldon, Iowa, R. 1.

FOR SALE

I have just recently acquired a tract of land just across the highway from the Citrus Heights Friends Church in Sacramento County, California. This is good soil, has orchard in full bearing and will sell in subdivisions of from one to ten acres. No buildings. Friends should buy these tracts. Write or come and see A. W. LEONARD, Route 1, Box 54 Roseville, Calif.

SPECIAL NOTICE

A picnic for all Friends in New York City, visitors and residents, will be held on Saturday, July 10th, at 3 P. M., at the foot of the Palisades across the Dykman Street Ferry. Any one who is expecting to attend summer school sessions or to visit in New York during the summer are invited to attend the picnic and the other meetings which the group at Columbia plan to have from time to time. Further information may be obtained from Bulletin Boards or by writing to Ruth H. Conrow, 221 E. 15th St., New York.

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John 3-7

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